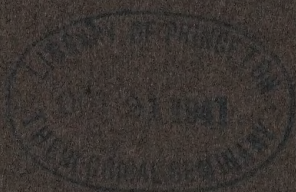


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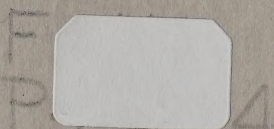
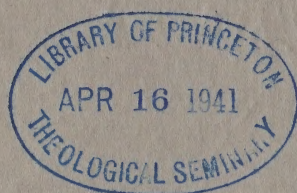
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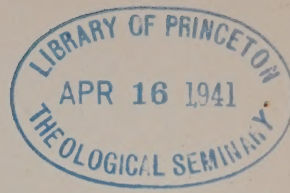


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Petri, Olavus, 1493-1552.
The church manual of Olavus
Petri

**The
Church Manual
of Olavus Petri**

Translated by
O. V. Anderson





The Church Manual of Olavus Petri

A MANUAL IN SWEDISH
INCLUDING BAPTISM, ETC.

O[LAVUS] P[ETRI]

STOCKHOLM

MDXXIX

*Translated from the Original Swedish
(With Introduction, Notes, and Bibliography)*

By
O. V. ANDERSON

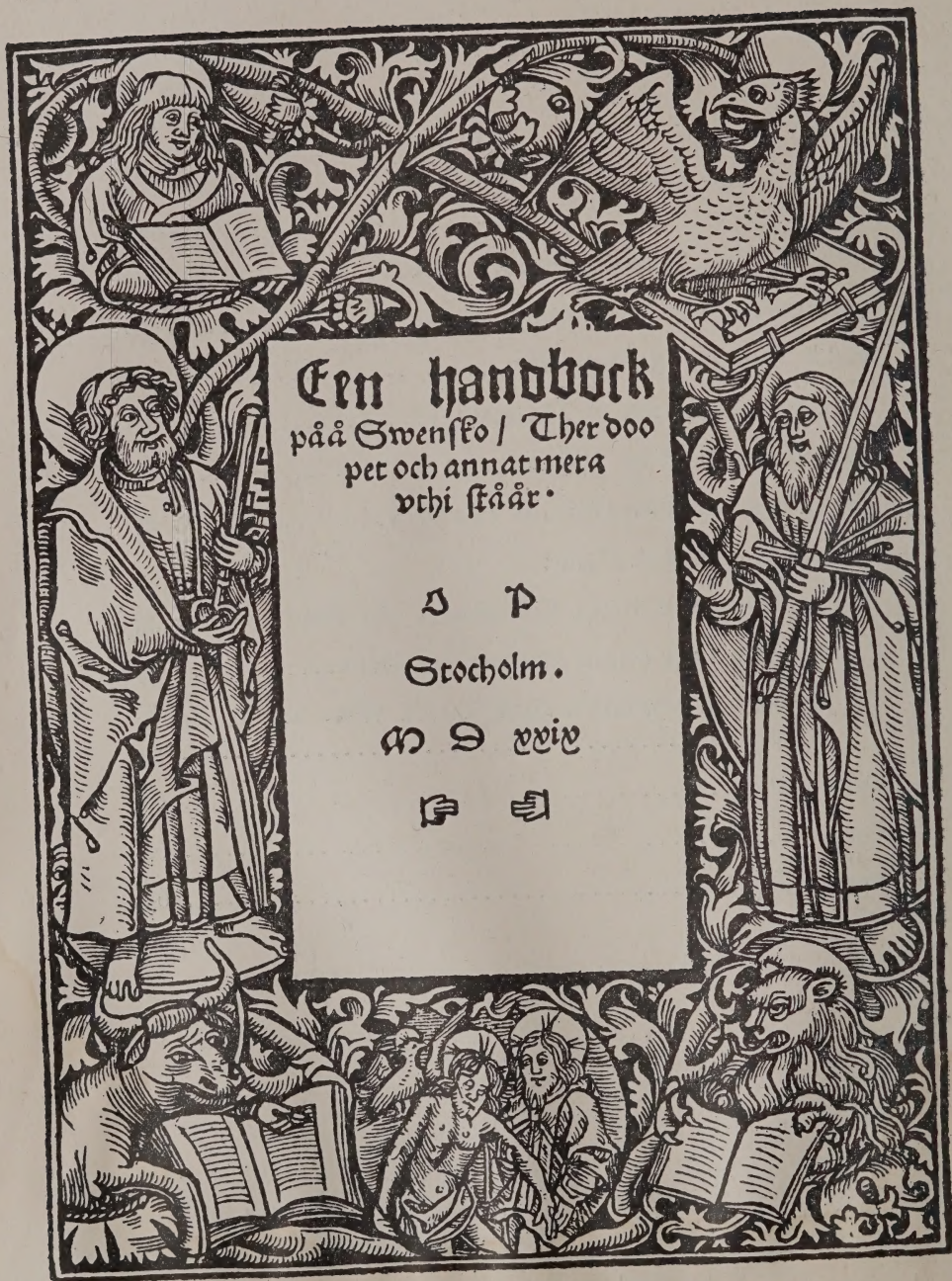




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En handbock
påå Swensko / Ther doo
pet och annat mera
vchi ståår.

A P

Stocholm.

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*Facsimile of Original Title Page as it appears in Samlade Skrifter
af Olavus Petri, Vol. II.*

THE CHURCH MANUAL OF OLAVUS PETRI

RENDERED INTO ENGLISH BY O. V. ANDERSON

TRANSLATOR'S INTRODUCTION

Olavus Petri (1493-1552) has written his name in large and permanent letters into the record of the Reformation in Sweden. Many of his evangelical principles and much of his prophetic zeal for reform came as a result of his studies in Wittenberg. The moderation and balanced judgment which he employed are attributable to a quality in his own nature and to the practical necessity of beginning the work of reformation at the level on which he knew his countrymen thought and lived. It would not be difficult to find a goodly number of parallels between the work of Luther and the elder of Sweden's reforming Petri brothers, who made available in the North what Luther had discovered and proclaimed in Germany. Like Luther, Olavus Petri has left permanent liturgical contributions. His direct influence is still evident in the rituals of the established Church of Sweden as well as of the Augustana Synod of the Lutheran Church of America.

The literary contributions of Olavus Petri are very considerable. They include a translation of the New Testament, postils, and numerous theological and liturgical works. Among the latter, his collection of hymns, Manual (Handbook), and Mass in Swedish may be said to mark the beginnings of the transformation in the forms and ceremonies of the Swedish church. The Manual, herewith translated into English, has the distinction of being the first book of its kind to appear in the Protestant world. It was published in Stockholm from the press of the Royal Printery and bears the date April 28, 1529. Petri was at that time Secretary of the City Council (Rådet) in Stockholm and preacher of the St. Nicholas church. The year 1529 was very close to the peak of his period of literary productivity.

Significant advances in breaking with the Roman Church had been made at the Council of Örebro in February 1529, which had

been called especially for the discussion of church practices and ritual ceremonies. Encouraged by the discussion and the expressed wishes of a very considerable party at the Council, Olavus in the brief space of about two months published his Manual as an unofficial Handbook containing forms which were suggested for use by the clergy who were convinced of the value of conducting these services in the language of the people and who, like Olavus, desired to give an evangelical character (as far as it was deemed advisable to do so at the outset) to the services and rituals of the church. No doubt it was used alternately with the older Latin Manual. Olavus makes it clear in his introduction and conclusion that the use of his Manual was optional, though he insists that any other form employed must not be contrary to the Word of God. It is safe to infer that at least some of the forms included in Olavus' Manual had been in use in Stockholm for some time prior to their publication in 1529. With contents unchanged, new editions of the 1529 Manual appeared in 1533 and 1537. In 1541, probably with considerable influence exerted by Georg Norman, the Manual, thoroughly revised, and with the familiar initials O. P. omitted from its title page, appeared as an official Handbook.

The medieval manuals were used by the local clergy and contained those services and ceremonies, apart from the Celebration of the Mass and the Divine Office, which the priest was called upon to perform from time to time in his parish ministrations. With the exception of a variety of "benedictions," most of the rites ordinarily included in these manuals were retained by Olavus Petri. The Manual of 1529 was designed for the use of the parish priest and not for bishops. Rites for Confirmation and Ordination are not included. The inclusion of these rites would have given to the Manual, at least partially, the character and function of a Pontifical. However, the specific functions connected with the episcopal office seem not to have been within the scope of the immediate interest and purpose of Olavus Petri.

A careful reading of the Manual will reveal the moderate and conservative character of the work. The conditions of the times, the nature of his countrymen necessitated building the new evangelical spirit into the old forms. Olavus himself would have liked to see the process move at a more rapid pace; but he, together with

his king, saw the need of education first, and then reform. Perhaps the greatest forward step was in the use of the vernacular, which the people could understand. Long prayers and exhortations in which Scriptural meanings are stressed appear throughout the Manual. At several points, particularly in the retention of unctions in the baptismal rite and in the form for ministering to the sick, Olavus, "because of the weak," has permitted ceremonies to remain which he would have preferred to omit. To Olavus the test was always an agreement with the Word of God. Particularly noteworthy is the long exhortation which accompanies the administration of Extreme Unction. Communion of the sick is administered in both kinds. The civil character of marriage is stressed in the ceremony at the door of the church. The service at the altar becomes thus a blessing upon the wedded pair. The Manual, especially in the form for ministering to those who are to be executed, casts rather unexpected light upon the social conditions of a burdensome day for the common man.

In no way can Olavus Petri's work be looked upon as solely that of a translator. He interpreted evangelically, he selected and adapted material from the German Reformation and used it in connection with the older forms to meet in the best way possible at the time the essential and practical needs of his countrymen.

The question naturally arises as to what sources Olavus employed in the writing of the Swedish Manual. Two Latin Manuals, *Manuale Aboense* (Åbo, 1522) and the *Manuale Lincopense* (Linköping, 1525), are known to have been in use. There is no evidence to prove any relationship between Luther's *Traubüchlein* (1529) and the marriage rite in the Swedish Manual. For several ceremonies, such as the churching of women and the form for ministering to those to be executed, Olavus' work appears to be independent of any known Latin or German models. In the form for ministering to the sick (or the preparation of the dying), Olavus includes many of the items found in the Roman *Ordo ad visitandum infirmum*. It does not appear that he had here the assistance of any known Protestant form. In the baptismal ritual, however, the influence of Luther's *Taufbüchlein* is evident, both the 1523 edition and the revised and more pronouncedly evangelical edition of 1526 having been used. The basis is, however, a reworking of the Latin ceremony. Especially in the prayers is

the Lutheran influence most noticeable, for the laity, not having understood the old Latin prayers, would be less likely to detect changes than in the customary forms and ceremonies. The very moderate position taken by Olavus was necessitated by circumstances. We believe that his judgment has been vindicated.

Less than ten books had appeared in Swedish by the time Olavus Petri began to write. His influence upon the written Swedish language is therefore very significant. The Swedish of the Manual is quite simple. Spelling is rather incidental. Not infrequently a variety of spelling of the same word appears on the same page. As will be noticed, Olavus repeats a good deal in the hope of making his meaning the more understandable to the "untutored clergy" and uneducated laity.

It is of some comfort to the translator to know that mature Swedish scholars are hesitant in assuming absolute certainty of interpretation in many of the places where language difficulties, archaisms, or difficulty in knowing Petri's own meaning present real problems. The definitive dictionary (Ordlista) of the Swedish Academy is not nearly complete as yet, but where it could be consulted it has been of real help. The translator is definitely conscious of the imperfections of his work. He has striven to maintain a reasonable balance between faithful adherence to the thought and language of Olavus Petri and desire for an acceptable English in current ecclesiastical usage. To the best of our knowledge this is the first published English translation. It is sincerely hoped that it shall make available to scholars and students who do not read Swedish with a certain facility (or not at all) a fragment at least from a man and a movement but very little known in America.

The text of the Manual from which this translation has been made is found in the four-volume collection of the works (Samlade Skrifter) of Olavus Petri. Volume two contains the Manual. The original text published in *Bidrag till svenska liturgiens historia* by Oscar Quensel has also been consulted.

ACKNOWLEDGMENTS

The translator is happy to make the following acknowledgments of highly-valued assistance at various stages of the progress of this work: To Dr. John T. McNeill and Dr. Massey H. Shepherd of

the University of Chicago for pointing out the desirability of an English translation of Olavus Petri's Manual and for continued interest and encouragement; to President Conrad Bergendoff, author of an authoritative work on Olavus Petri in English, Dean A. A. Wald and Prof. E. H. Wahlstrom, all of Augustana College and Theological Seminary, for reading and providing helpful criticism of the first manuscript copy of this translation; to Dr. Martin Lindström of the University of Lund, Sweden, for reading the finished manuscript and for valuable suggestions on some thorny linguistic problems; to Prof. McNeill for the splendid versification of my prose translation of the hymns found in the Burial Service; to Dr. E. W. Olson, Literary Editor at Augustana Book Concern, for valued assistance in connection with the publication of the manuscript; and to Miss Gertrude Bolin for painstaking secretarial assistance.

O. V. ANDERSON.

OLAVUS PETRI TO THE CHRISTIAN READER

Up to the present time, it has so happened, dear Christian Reader, that all that has been done in the Christian Church¹ according to God's commandment concerning sacraments and so forth has been in a foreign² language, contrary to the mind and purpose of God, made known through His chosen Apostle Paul, who does not desire that anything shall take place in Holy Christendom unless it be for edification. Now, of course, nothing can promote the edification of the congregation unless it be understood. And because a foreign language has been used, such edification has never resulted, and not that alone, but it has come to pass that the outcome is hardly better than a farce (fastelaghen), bringing God's Word and Sacraments to mockery and great contempt, which would never have happened if the language which we all understand had been used. This every sensible person must admit. Thus it has happened regarding Baptism. The minister (prest) in baptizing has spoken to the godfather and godmother in Latin, which they did not understand. Nevertheless they were expected to answer. They were required on behalf of the child to say, "I renounce," and yet they did not know what it was they were to renounce or forsake. The minister inquired concerning faith, and they were expected to say that they believed, and still they did not know what that faith implied, since they did not understand the language in which they were being questioned. What is this but a sort of farce? The same is likewise true concerning the prayers which the minister, together with the whole congregation, was supposed to offer to God, asking that whatever was being undertaken might prosper. The minister said "Oremus," that is, "Let us pray," as if he wished to say to the whole congregation: now we all wish to pray this prayer to God for the child, or whatever matter was at hand. And they who were to pray with him, and say amen to his prayer, did not know what he said or what the prayer was about to which they said amen. Indeed, the minister scarcely knew it himself. What was this other than an absurdity both before God and man? And since the procedure has been so senseless in this matter, I think it is to be feared that God

has permitted it to bear its fruits accordingly. It is very little apparent in the child as it is growing up that it has received God's grace in baptism so as to lead a good life. Indeed, according as we have prayed, so the child has received grace, which is readily seen in the fruits. And when one objects and advises such persons to the effect that baptism and other such acts performed in Christendom should be conducted in an intelligible language, then we receive the answer: Well, there were wise people like you before, you should have come sooner, and other such sarcastic words which one must hear in reply to the good and Christian advice we give. We heartily agree with them that there have been many intelligent people before us. But they must also admit that before our time there were many foolish people as well as now. The sensible people have always been little heeded. Even though there are now as wise and sensible people as there ever could have been, yet it has been foolish advice that one should answer the question of another put in a foreign tongue especially in those important matters where faith and our soul's salvation are concerned.

And inasmuch as a foreign language has been used, innumerable abuses have sprung up and many things are found in the Latin manuals, missals, and breviaries, which do not at all serve the purpose for which they have been used. And many parts are directly contrary to the Word of God as every sensible person can readily perceive who will examine them according to Scripture. Therefore, in order that hereafter things may be done more properly than has been the case heretofore, as God has given the grace, I have undertaken to issue a little handbook in Swedish, and particularly for the reason that at the Council which this very year was held at Örebro it was suggested³ that the Sacrament of Baptism might well be administered in the Swedish language, and that some instruction should be published for the benefit of the sick who ask to be prepared for their death, in order that the untutored clergy might have some guidance in their ministrations to those who are on their deathbed. These two matters having been treated by the Council, I have therefore taken the opportunity to prepare several items. I have not in all respects followed the Latin Manual to the letter, because this handbook has not agreed with Scripture as it should. I hope, nevertheless, that this Swedish Manual shall agree more closely with the Word of God than the other. Nor

have I set forth as many prayers as the Latin Manual contains, since it seems to me unnecessary, because God does not look for many words in our prayers; rather He forbids us the use of many words. He desires a pure heart along with our prayers. Still, I do not here lay down any rule by which one has to be bound solely to the form I have proposed for these prayers. He who desires to make use of all the prayers which are in the Latin Manual, I permit him to do as he desires, as long as the prayer is not found to be contrary to Scripture. But this I would advise anyone to whom my advice might be of value, that he should translate such prayers into Swedish, in order that the whole congregation might understand what is said, since such prayers take place on behalf of the congregation. If they are to be one in heart and mind before God, together with the minister who offers the prayer, then they must certainly understand the meaning of that which they together with him request of God. And it would be quite helpful if the minister, who shall read such prayers, gave the whole congregation an admonition before he begins the prayer, that they pray and join with a pious heart in the same prayer with him; and then he should read the prayers slowly and intelligibly so that the whole congregation can be aroused to godliness and ask with a full heart that for which they pray. Then the congregation can give assent to the minister and say, "Amen" thereto, that is: So be it.

Accordingly, in this my manual I have also retained almost unaltered the ceremonies or practices which have been observed heretofore, such as in themselves have not been contrary to God's Word, but I have eliminated the abuses which were pointed out in the aforementioned Council, in accordance with the conditions in this country, where the people have heretofore heard very little of God's Word. And it would be very beneficial if the ministers knew how to instruct the people that they avoid regarding the ceremonies too highly. Because we have many ceremonies and practices in the administration of the sacrament which the sacraments themselves can well afford to be without: thus salt, chrism, oil, candles, and white robes are used in baptism. Formerly milk, honey or wine were also used in baptism. These ceremonies are more of an ornament to baptism than of any special efficacy, because baptism itself is just as good if such ceremonies are not there,

since in fact they were not used in early Christendom. The same is true relative to several other such matters.

I have also given a form for extreme unction, since it has for a long time been greatly abused. The sick have been anointed unto death and not unto life, contrary to the practice of the apostles. For they used costly water or ointment to heal the sick, and then lifted their prayers to God that He would restore the sick to health. They did not anoint anyone with the intention that such unction should be a viaticum⁴ for him, or a shield between the the devil and his soul, or that it should blot out his sin, because that would have interfered with the function proper to faith.⁵ For they used such anointing solely for bodily healing, as the prayers pertaining thereto in the Latin Manual testify. Since there have been so many abuses, and further, since one does not have such ointment as the apostles used, it would be in fullest accord with Scripture if such unction were eliminated. But where this can not be done, one must spare the weak and teach them how they should rightly interpret this unction, so that they do not overestimate its power. For this reason I have inserted at that place a brief explanation of it, and have presented in addition a special form of unction which may in a measure be claimed to be consistent with Scripture, provided it is used in the sense I have indicated.

Likewise I have prepared an instruction for ministering to the sick, what comfort and consolation should be given him, despite the fact that it is rather late to teach one who lies on his deathbed, especially if he has not been amenable to teaching when he was in good health. Nevertheless one should still not despair concerning him, but rather teach and comfort him as opportunity at the time dictates, and pray earnestly that God would give him the grace to die as a Christian. Further, the minister shall constantly admonish his parishioners that they give heed to God's Word while they are well, while they have time to do so, and that they early make known when they become ill, while they are still in sound mind; not waiting until the last moment, because it will be too late to receive any good teaching when one is gasping for breath.

Then I have also proposed a form for consecration for burial (wiya lijck) and likewise for the committal service, which I hope shall be more in agreement with Scripture than that which is

found in the Latin Manual. Therewith I place this Swedish Manual at the disposal of all Christians, so that each may use it as far as he likes, no one being compelled to do so. But this I certainly dare to say that that which has been presented will be found to be in closer agreement with Scripture than the Latin Manual, even though for the sake of the weak, I have permitted many parts to remain which otherwise could easily have been omitted. But God give us all His holy grace to remain steadfast in His Word. Amen.

BAPTISM IN SWEDISH

First the minister inquires what the child is to be named and then he says these words over the child:

Depart hence, thou unclean devil, and make room for the Holy Spirit through the power of Him who shall come to judge the living and the dead. Amen.

Then the minister shall make the sign of the cross on the child's face and chest and say:

Receive the sign of the holy cross both on thy face and thy chest.

The minister lays his hand upon the head of the child and says:

Let us pray.

O almighty, eternal God, the Father of our Lord Jesus Christ, be pleased to look upon this Thy servant (maidservant) N., whom Thou hast called unto faith, banish from him (her) all the blindness of his (her) heart and tear asunder all the bands of the devil with which he (she) is bound, open for him (her) the door of Thy favor in order that he (she) may be marked with the sign of Thy wisdom; that all carnal affections may perish in him (her), and that he (she) may keep Thy Holy Commandments, willingly serve Thee in Thy Holy Christendom, and increase in every good work, so that he (she) may be fit to come to Thy Holy Baptism, and receive there true healing through Jesus Christ our Lord. Amen.

Let us pray.

O almighty God, Thou who art the immortal comfort of all those who petition Thee, the Saviour of all those who call upon Thee, and the peace of all those who pray to Thee, Thou who art the life of those who have faith, and the Resurrection of those who are dead, I call upon Thee on behalf of this Thy servant (maidservant) who desires the gift of baptism, and covets Thine eternal grace through the new birth which takes place in the spirit. Take him (her) to Thyself, O Lord, according as Thou hast said: Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you. So do now as Thou art bidden and open

the doors for him (her) who knocks, that he (she) may receive the eternal benediction of spiritual baptism and become a partaker of that kingdom which Thou hast promised through Jesus Christ our Lord. Amen.

At this point it is not necessary to exorcise (beswäria) the salt as has been the practice heretofore, because it is by its creation a pure thing of God. But the minister places salt in the child's mouth and says:

May God who has created thee, enlighten thee and give thee the salt of wisdom which shall be thy guide unto eternal life. Amen. Peace be unto you.

Let us pray.

O almighty, eternal God, Thou who according to Thy stern and righteous judgment, hast through the flood condemned the unfaithful world, preserving through Thy great mercy the faithful Noah and seven others; Thou who didst drown the hardened Pharaoh and all his host in the Red Sea and didst lead Thy people Israel dryshod through it, whereby Thy Holy Baptism is pre-figured; Thou who likewise through the baptism of Thy Holy Son, Jesus Christ our Lord, didst make the Jordan and all water into a healing flood, and instituted baptism in which sins are washed away in Jesus' name: be pleased to look mercifully upon this Thy servant (maidservant) N., grant him (her) a true faith, and renew him (her) in spirit, through this health-giving flood, that all the sin he (she) has inherited from Adam may perish from him (her) here, as well as those (sins) he committed by himself (herself), and that he (she) may be separated from the multitude of the ungodly and come into the Holy Ark which is Thy Holy Christendom, there to be filled with the Holy Spirit and attain to eternal life through Jesus Christ our Lord. Amen.

I enjoin thee, thou unclean spirit, in the name of the Father, Son, and Holy Spirit, to depart from this servant (maidservant) of God, who is to be the temple of the Holy Spirit. And know thy doom, thou foul devil. Let the true and living God have the glory, let His Son, Jesus Christ, and the Holy Spirit have the glory, and flee from this His servant (maidservant) N., for God and our Lord Jesus Christ hath called him (her) to His grace, blessing, and baptism. Therefore depart now, thou foul devil, and

have nothing to do with this servant (maidservant) of God who renounces thy world, and seeks after that which belongs to God.

Let us pray.

O Holy Father, almighty, eternal God, from whom cometh all the light of truth, we pray Thee by Thine eternal and incomprehensible goodness, that Thou wouldst permit Thy blessing to come upon Thy servant (maidservant) N., enlighten him (her) and give him (her) true knowledge that he (she) may be worthy to come to Thy Holy Baptism and abide in Thy Holy Word through our Lord Jesus Christ. Amen.

Let us hear the holy Gospel according to Saint Mark:

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them: Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then the minister shall lay his hand upon the child's head and together with the godfather and godmother kneel and pray the Lord's Prayer.

Our Father Who art in heaven: Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

Then the minister takes the child by the hand and leads it in, saying:

The Lord preserve thy coming in and thy going out now and unto all eternity.

When the child is held over the font, the minister inquires the child's name and following this the godfather and godmother, on behalf of the child, shall renounce the devil. The minister inquires:

N., do you renounce the devil?

They answer:

Yes.

And all his works?

Answer:

Yes.

And all his ways? (and manners)⁶

Answer:

Yes.

Then the minister takes oil, makes with it a sign of the cross upon the chest and another between the shoulders of the child and says:

May God who of His great mercy hath called thee to baptism anoint thee with the oil of gladness.

Thereupon the minister inquires regarding faith and says:

Do you believe in God the Father, Almighty Creator of heaven and earth?

Answer:

Yes.

Do you believe in Jesus Christ, His only Son, our Lord, who was born and died?

Answer:

Yes.

Do you believe in the Holy Spirit, one Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and eternal life after death?

Answer:

Yes.

The minister inquires:

Do you wish to be baptized?

Answer:

Yes.

Then the minister asks the name of the child and takes it and baptizes it three times and says:

I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

When the minister has taken the child up out of the font, he makes the sign of the cross on the crown of his head with chrism and says:

May the Almighty God, the Father of our Lord Jesus Christ, who has caused⁷ thee to be born anew through water and the Holy Spirit and forgiven thee thy sins, strengthen and preserve thee in

His grace and anoint thee with the Holy Spirit unto life eternal.
Amen.

Then the minister clothes the child in a white robe and says:

May Jesus Christ clothe thee in that pure raiment which thou shalt wear unspotted before His judgment seat.

Thereupon the minister places a candle in the hand of the child, saying:

Take thy burning lamp in thy hand and preserve thy baptism blamelessly, in order that when the Lord comes to the marriage feast, thou together with all His saints may go out to meet Him and enter with Him into eternal joy. Amen.

THE SOLEMNIZATION OF MATRIMONY^s

First of all it would be quite beneficial for the minister thoroughly to admonish those who desire to enter into wedlock, that each of them considers well and ponders the nature of the contract they are entering into, that they do not rush into wedlock as a result of some passing flirtation or hasty decision, so that they later regret it as long as they live, with the consequences that, whereas they should live together in the greatest concord and love to the honor and glory of God, they do live together in hate and strife, greatly offending God. It would likewise be very beneficial for the minister to give each of them before they are joined in wedlock some good instruction as to how they shall conduct themselves toward each other, in the following manner:

Dear Friends, you should now consider, that God has placed the man as the head of the woman, that he is to be her superior, and in the fear of God rule and direct her for the best, and love her, as Christ loved his Christian congregation for which He gave His life. The man shall also carefully consider that although he is appointed superior to the woman, he is not for that reason given the power to mistreat her in accordance with his own likes, as, alas, so often happens. But he shall constantly be considerate of her and bear with her in her infirmities. And give due honor unto the woman, as to the weaker vessel (as St. Peter says): And inasmuch as the man is gifted with greater reason and a stronger physique than the woman, he shall use these gifts of God for the welfare of his wife and not for her oppression. He shall conduct himself toward her as one who is to have an equal inheritance with him in the kingdom of God. Since Christ has bought the woman at just as great a price as the man and since she is just as much a member of Christ as he, therefore he shall so conduct himself toward her as he wishes Christ to conduct Himself toward him. Because as man is the head of the woman, so Christ is the head of man. With his reason and strength man is to shield the shortcomings and infirmities of the woman, he shall be her protection and defense, and love her as his own flesh and blood, because she is created for his good, since God himself said that it is not good

for man to be alone, and therefore created woman to be his helpmeet. And since the woman is created as his helpmeet, he shall thank God for such help, love her and live with her in chastity (till tocht och sinne) for the sake of God who has given and entrusted her to him. In like manner the woman shall obey and heed the man, love him as her head and superior, remembering that she is created as his helpmeet. She shall not attempt to rule over him, because the woman is created for the sake of the man and not the man for the sake of the woman. She shall follow the example and model of the saintly women of the Old Testament, like Sarah, who called her husband Abraham lord, and many other saintly women who obeyed and heeded their husbands. She shall so conduct herself toward him that she will please her husband, to whom she is given as helpmeet. And as she is given to him as a helpmeet, she shall always so conduct herself that she can be helpful to him. The woman is the glory of the man, as Paul says. She is therefore to conduct herself in accordance therewith and to consider that she is placed by God under obedience to the man: And, *summa summarum*, the man and the woman shall mutually so love one another, that they hold no other human being dearer than each the other. Scripture says that the man shall leave his father and mother and cleave to his wife, so that the love he shall have for his wife shall exceed the love he has for father and mother. The same shall be true of the woman. They should also consider well that they are entering that estate wherein God has so joined man and woman together that no man can put them asunder. The man shall not doubt that as God gave Eve to Adam for his wife, He shall give to every man his own wife and to every woman her own husband. For this reason it is very important for both of them to pray God for a mate with whom they can live in concord, love, and godliness, in order that their marriage may begin in God in accordance with His will and not according to wantonness or human desire. Then shall good fortune and blessedness be the lot of both in their wedlock.

When such instruction has been given and, following the old custom, announcement has been made from the pulpit three times, that such and such persons desire to enter matrimony, and when they arrive at the door of the church, then the minister shall inquire the will of each, saying as follows to the man:

I ask you, N., once, twice, thrice, if you will have this person to be your wife and love her in adversity and in prosperity.⁹

The man answers:

Yes.

Then the minister inquires of her in the same manner if she wishes to have him to be her wedded husband, etc. When this is done, they bow their heads together and the minister says:

Let us pray.

O God, almighty Father, eternal God, Thou who hast created man and woman that they should become one flesh and blood, increase as a result of Thy blessing, and multiply and replenish the earth, grant now unto these Thy servants the grace that they may be united according to Thy holy will and ordinance, and that it may be, O heavenly Father, to Thy praise and honor, and for their benefit and welfare and eternal blessedness, through Thy beloved Son Jesus Christ our Lord. Amen.

Then the minister takes the ring and says:

Let us pray.

O God, almighty Father, who through Thine unfathomable goodness hast created all things that they may serve to the benefit of man, we beseech Thee that Thou wouldst be pleased to give to this Thy maidservant, who is to wear this ring as a token of her marriage, Thy holy blessing, that she may live blamelessly in the holy estate to which Thou hast called her through Thy Son Jesus Christ our Lord. Amen.

Then the groom takes the ring and says to the bride:

I, N., now take thee, N., to be my wedded wife, to love thee in adversity and prosperity,⁹ and as a token thereof I give thee this ring.

The bride answers:

I, N., now take thee, N., to be my wedded husband, to love thee in adversity and prosperity,⁹ and as a token thereof I receive from thee this ring.

Then the groom places the ring upon her hand first on the fore-finger, then on the middle finger, and then on the one next to it; and there the ring remains, and while he thus places the ring, he says:

In the Name of the Father, and of the Son, and of the Holy Spirit.

Then the minister says:

I call all you good Christian people who are here assembled to witness what has taken place here, admonishing you that you remember it well.

The minister continues:

Let us hear the holy Gospel according to St. Matthew:

At that time the Pharisees came unto Jesus and said unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he who made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. God be praised.

Then the minister says to them:

Consider these words of God, and remember them well, and believe them fully.

Then the minister says:

The Lord be with you.

Answer:

And with Thy spirit.

[*The minister says:*]

Let us pray.

O almighty, eternal God, who didst say concerning man when Thou hadst first created him, that it is not good for him to be alone, and therefore didst create woman a helpmeet to him, and joined them together so that the twain should be one flesh: we beseech Thee, almighty Father, that Thou wouldst fill with Thy Holy Spirit these Thy servants, whom Thou hast joined together in holy wedlock, that they may truly and blamelessly keep it, and grant Thy blessing upon them, that their marriage may be adorned with the fruit Thou hast designed that it should bear, as Thou didst do with Abraham, Isaac, and Jacob. Preserve them, O merciful Father, from the promptings of the devil, as Thou through Thine angel didst preserve Thy servant Tobias, in order that they may not be led astray by impure desire and unchastity,

but that they may in true faith and mutual love live together to a ripe old age, to Thy praise and honor, through Thine only begotten Son, Jesus Christ our Lord, who liveth and reigneth with Thee to all eternity. Amen.

When they come before the altar, the minister says:

Let us pray.

O God of Abraham, God of Isaac, God of Jacob, pour out Thy Holy Spirit into the hearts of these Thy servants and fill them with all spiritual blessing, that they may so live in the wedlock into which they have now entered as not to offend Thee, who hast instituted marriage, through any unchastity, but rather, as marriage is esteemed by all an honorable and virtuous estate, live honorably and uprightly, to Thy honor and praise, and to their own eternal salvation, through Jesus Christ our Lord. Amen.

Then the Mass begins.

When they stand under the canopy, the minister says:

Let us pray.

O Lord God, look with favor upon our prayers, and uphold the marriage estate, and since Thou hast ordained it for the propagation of mankind, preserve now that which Thou Thyself hath joined together, through our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Spirit unto all eternity. Amen.

Thereupon the minister chants the preface, saying as follows:

The Lord be with you.

[*Response.*]¹⁰ And with Thy spirit.

Lift up your hearts unto God.

[*Response.*]¹⁰ We lift up our hearts.

Let us thank God our Lord.

[*Response.*]¹⁰ This is right and meet.

It is truly meet, right and salutary, that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, almighty, everlasting God; who hast by Thy power created all things out of nothing; Thou who when all things were created didst create man to become lord thereof, and didst say that it was not good for man to be alone. Therefore, from a rib which Thou didst take from his side, Thou didst make a woman to be his helpmeet. And Thou didst thereby make known that as the woman had her origin from man, so they should always remain together.

O God, Thou who wouldst by means of marriage signify the Great Mystery, that as man and woman become one flesh, thus also Christ is one with His holy congregation; O God, Thou who hast joined together man and woman and hast given unto them such a blessing as neither Adam's sin nor Noah's flood could take away, look now with compassion upon this Thy maidservant who is made subject to man and desires to be protected by Thee. Grant her Thy grace, O God, that she may be filled with love and peace and remain faithful and chaste, entering matrimony according to the mind of Christ, and that in her conduct she may emulate saintly women, that she may be as welcome as Rachel to her husband, as prudent as Rebecca, live as long and remain as faithful as Sarah. Permit not the devil to have anything to do with her, but rather let her remain steadfast in Thy holy Commandments. Give her the grace to live peacefully with her own husband; to avoid all unlawful intercourse; to cover her infirmities with virtue and decency. Let her be fruitful in child-bearing and live to a desirable old age, that she may see her grandchildren unto the third and fourth generation and after this life attain unto eternal joy.

The minister reads the following:

Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee and the Holy Spirit to all eternity. Amen.

Then he turns again to the altar and goes on with the Mass.

BENEDICTION IN THE BRIDAL HOME

O almighty, eternal God, grant Thy blessing upon this bridal home, that all they who dwell herein may abide in peace, do Thy will, and live in Thy love to a good old age, through Jesus Christ our Lord. Amen.

And this he pronounces over them.

God Almighty bless your bodies and souls and let His blessing come upon you as He blessed Abraham, Isaac, and Jacob. The hand of God protect you; and may He send His holy angel who shall protect you all the days of your life. May the blessing of God the Father, and the Son, and the Holy Spirit be upon you. Amen.

THE CHURCHING OF WOMEN¹¹

O almighty, eternal God, Thou who didst grant Thy blessing upon man when Thou didst first create him, in order that he should increase and multiply, Thou who also, according to the same blessing, hast caused this thy maidservant to be fruitful, be pleased now to look graciously upon her, and as Thou hast made her fruitful in accordance with the physical blessing, permit her also to be fruitful in spiritual blessing, that she may constantly increase in Thy knowledge and live in accordance with Thy holy Commandments, through Jesus Christ our Lord. Amen.

Then the minister takes her by the hand and leads her in, saying:

The Lord preserve thy coming in and thy going out, now and forevermore. Amen.

ORDER FOR THE VISITATION OF THE SICK¹²

The minister upon coming to the sick person shall first give him some Christian instruction. And let this take place in the following manner, or similarly.¹³

Dear brother (sister), I see that God has afflicted you. Now do not doubt that your heavenly Father has laid upon you the suffering and pain which you now experience for your own good. Because He surely knows what is beneficial for you. He is also your loving Father, who wishes you well, for indeed He does not wish to destroy you. A good father does not really want to destroy his poor child. And while he sometimes makes use of the rod, nevertheless he does this in the best interest of the child. The father knows better than the child itself what is good for it. This is what God is doing to you now. Therefore place yourself, dear brother (sister), in His hands, and be obedient to Him, and endure with patience His fatherly rod, and thank Him for His unfathomable mercy and goodness that He wishes to give you a warning and not permit the body to have its way with its fleshly lusts and desire so that the soul is destroyed. For all this you should thank Him greatly. Furthermore may you be able to consider how wretched and sorrowful life in this world is, where we so offend our heavenly Father with our dreadful sins, that He of His fatherly mercy must occasionally lay upon us such severe pains and aches as you suffer, if our souls are not to be destroyed. And do not doubt that the hardship which you suffer here in this wretched world, is a true balsam for your soul, because when the body does not prosper then it is well with the soul. And since this is such a life, wherein we daily offend our heavenly Father who has deserved so much good from us, and always makes known to us His love, and has given us sufficiently to understand that He means us well—this certainly is a sorrowful life; for it must indeed be a sorrowful life wherein so good and kind a Father is offended. The devil goes about night and day like a ferocious lion that he may devour us, and from him we are never free as long as we live here. For this reason, we may be glad that we can soon attain to another life where we do not offend the kind and good

Father, where we also may be free from the guile and snare of the devil. Therefore place yourself now, (dear brother) (sister), in God's power and let Him do with thee according to His Holy Will; submit yourself to His decision; He surely knows when the time is come, and when it is good for you to depart from this life. And as He is a kind and merciful Father to you, so may you be to Him an obedient child.

And when the minister has pointed out to the sick person that he should be content that God calls him from this wretched world, so that he be not disobedient to the call of God, then he shall also point out to him that if he has anything unsettled with any person out of envy or ill will, he should banish such things from his heart, and forgive with his whole heart those who have given him offense, and yield, and seek the friendship of those whom he has offended. Because if he wishes to have God's favor, then he must first reconcile himself with his neighbor. Similarly it would also be very good if he gave some instruction concerning his temporal possessions. If he owes anything to anyone then he should give an account of it, so that after his death there be no strife or contention, when he could have avoided this with a few words. And if he wishes to make a testament, let the minister admonish him to give to the poor, homeless, hospitals, asylums, poor students who are anxious to study but have no help, and wherever else the common good can be promoted. For such purposes it behooves us to make testaments, yet not to the detriment of the heirs. Then he may ask about the condition of his conscience and teach him how he shall bring his conscience to rely upon God's grace and mercy through Jesus Christ. Because this contributes greatly to a joyful death, whereas a fearful conscience which knows that its cause stands ill before God always fears death. But a clear conscience which knows itself to be in God's favor is undaunted by death. And let the minister point this out to the sick person in the following way:

Dear brother (sister), what is the condition of your conscience? Do your sins cause you any anxiety?

And if the sick person states that he is troubled over his sins, let the minister comfort him in the following manner:

Dear brother (sister), be of good cheer and confess your infirmity to your heavenly Father. He is kind and merciful to all

those who confess, repent, and seek His grace. He, Himself, says that He does not desire the death of a sinner, but wishes much rather that he shall repent, and amend himself, and live. And you ought absolutely to depend thereupon that God is quicker to forgive you your sins, than you are to pray for the forgiveness of sins. Confess yourself in His sight to be a poor sinful man, that you always have transgressed His Holy Commandments, and permit yourself to repent of it, and doubt not His mercy, because He has fully in mind to receive you into His grace. And may you confess to your heavenly Father in this manner:

O almighty God and dear Father, behold, I, thy poor and miserable child, come before Thee full of sins and infirmities. I have no one to whom I can go, except to Thee, who art the Father. Thou hast shown me so much good, and through innumerable blessings Thou hast let it be manifested that Thou hast loved me. Thou hast given me body and soul, sense and reason, Thou hast created and clothed me, and Thou hast not been content with that alone, but Thou hast also given Thine only Son in death for me, in order that I might receive eternal life. All this Thou hast done and proven thereby Thy great love. But I, poor sinner, have not been mindful of these Thy blessings but have always been ungrateful to Thee for all Thy favors. I have always been disobedient to Thee, so that I am not worthy to be called Thy child. I have not so conducted myself that Thou couldst be honored by my being Thy child, but I have lived such a life as to dishonor Thy Holy Name. I have not loved Thee above all things, and not trusted in Thy Holy Word as I should, and have not held close to Thy dear Son, Jesus Christ, as I should have. I have not loved my neighbor as I ought to have done, but rather I have done him all manner of evil, and in a few words, I have not kept any of Thy Commandments. Poorly have I shown myself to be Thy child. Therefore I confess to being entirely deserving of eternal damnation if Thou shouldst reward me as my grievous sins demand, and now I know no other comfort but this alone, that Thou art kind and merciful unto all those who repent and desire to amend. Therefore I flee unto Thee now, (O heavenly Father), with all my heart, and pray Thee that Thou wouldst not judge me, a poor sinner, Thy poor miserable child. I plead for mercy and not justice. Deal mercifully with me as Thou hast promised, and not as I have

deserved. O my God and dear Father, despise me not, though a wretched, miserable sinner, Thy poor creature. I confess that I have done evil. All Thy gifts which Thou hast given me to use for Thine honor, and for the good of my neighbor, these I have used to cause Thee offense, and my fellow Christian harm and injury; so wickedly blind and hardened I have been that in the days of my health I was not able to realize how grievously I have offended Thee, and what I have deserved as a result of my wicked living. But now when Thou wilt call me away from this wretched life, I realize that I am about to face a severe reckoning, if Thou wilt not be merciful unto me. Behold, (O dear Father), here I lie, Thy poor prisoner, burdened with a great reckoning which I shall never be able to satisfy, therefore I pray Thee as Thy beloved Son and my dear Brother, Jesus Christ, has taught me, that Thou wouldst forgive my debt.¹⁴ I have nothing with which I can pay. I take refuge in Thy mercy, forgive me my debt; I place myself in Thy hands. However great a sinner I am, yet I am Thy child for whom Thy beloved Son, Jesus Christ, has suffered death. O dear heavenly Father, look not upon what my grievous sins have merited but look upon the hard and bitter death which Thy Son and my dear Brother, Jesus Christ, has suffered for my sake. Forgive me my debt (O dear Father) to the praise and honor of Thy mercy.

And when the sick person has so confessed before God, and still has some sin which gnaws away at his heart, of which he would gladly be rid, then let him confess this to the minister and ask for good counsel and absolution from him, and after he has confessed, let the minister cheer and comfort him in this manner:

Dear brother (sister), as you now have made your confession¹⁵ before God and me, I declare unto you (in accordance with God's command) the full forgiveness of your sin. Put your complete faith and trust in that. God is kind and merciful unto all those who repent and plead for mercy. His mercy is much greater than all the sin of the world. You are not the only one who has sinned. All men are grievous sinners, and still He has declared to all of them that when they desire to confess and repent, He will show grace and mercy unto them. He has graciously received many great and grievous sinners, and daily receives them who completely depend upon His grace and mercy and admit to Him their

guilt. He dealt thus with King David, St. Peter, the robber upon the cross, and innumerable others. He wishes now likewise to show mercy unto thee. Put complete faith in that. That you have done evil has already been confessed, and you have been reconciled to your heavenly Father. Christ Jesus has taken your sins upon Himself and made satisfaction for them. So that although you have done evil, nevertheless God, the Father, wishes to overlook them¹⁶ and will not punish you because of it, for the sake of the suffering of His Son, Jesus Christ, who has stood in your stead and paid [the price] for you. Because all that He has suffered, He has done for your sake, so that God might forgive you that which you have done against Him, so that, indeed, all is now reconciled. Christ has received you (who were a great sinner and in the power of the devil) and made you His brother and co-heir, so that you shall possess God's kingdom with Him unto all eternity. Christ, thy dear Brother, is ascended into heaven and sits at the right hand of God the Father, and intercedes for you, and has prepared a place for you in His kingdom. And He has said that all they who are burdened and troubled by sin should come to Him, for He wishes to refresh them. Now then, dear brother (sister), be of good cheer. No harm will come to you. God has promised you good things, which promise He will certainly keep. He has said that in that hour when the sinner confesses and repents, then He will forgive him all his sins. This word He will keep. He does not make His word powerless on account of your sins, no matter how great and grievous they are, when you repent and pray for it: then it is all settled. Christ has made complete atonement and reconciliation. Therefore you may surely be of good cheer because you have a merciful judge, for Jesus Christ is He who is to judge you, and He is the selfsame one who has suffered death for you. Now since He has loved you so much that He was willing to suffer death for your sake, you may well believe He will not permit judgment to be passed upon you, because if He condemned you for whom He has Himself suffered death, then He would make His own death and bitter suffering of no account. But this He in no wise does. For this reason you may now be glad, and depart joyfully from this poor and wretched world, since you have such a judge who wishes to save and not to condemn you. In this you shall have full confi-

dence as I have told you. It is God's own word, which I have declared in accordance with God's command. It is of greatest importance to you that you have absolute confidence in that which has now been declared, for in accordance with your faith it shall be done unto you. If you believe that you shall be shown mercy, then, so it shall be for you. If you do not believe it will happen thus, then neither will it. Now, then, all depends upon faith, because by faith man is saved. Pray God, therefore, for a steadfast faith in His Holy Word and declaration.

When the minister has given such an admonition for the comfort of the sick, then let him also admonish those who are present to fall on their knees and pray God earnestly that He will give him a true Christian faith, and the minister reads this prayer:

Let us pray.

O almighty and eternal God, the Father of our Lord Jesus Christ, Thou who knowest best the ungodly and unfaithful heart of men, Thou who alone art able to transform it, together we kneel before Thee now, beseeching Thee that Thou wouldst pour out Thy Holy Spirit upon the heart of this Thy servant (maid-servant) who lies here Thy prisoner upon his deathbed. We, as did Thy Holy Apostles, pray Thee for faith. O Lord, increase his (her) faith. Strengthen and establish him (her) that whatever affliction or temptation may come upon him (her), he (she) may remain steadfast in faith, through Jesus Christ, our Lord. Amen.

Then let the minister inquire of the sick person if he wishes to receive the body and blood of Jesus Christ and celebrate His Supper. And if he desires it, then let the minister point out to him what such communion signifies, in the following manner, or in some other way, which the sick person can grasp and understand.

Dear brother (sister), since you desire to receive Christ's body and blood, you must first consider the significance of such a communion and with what intention it shall be received. First you should know that God wishes us not to esteem ourselves better than we really are. We are sinners, this He wishes us to confess with our whole heart. When we can truly confess that we are grievous sinners in the sight of God, no matter how holy we appear outwardly to men, it can not be otherwise than that our hearts

become terrified because we see how much we have grieved God, and merited eternal condemnation; and for this reason then we would gladly be rid of sin and would readily see ourselves reconciled with God. When we now have come to such a realization that we are able to recognize what kind of creatures we are, and what we have earned through our sins, and fear God as a hard and severe judge who shall let eternal damnation come upon us, then we should not so interpret our condition that we endeavor by our own deeds and powers to help ourselves out, because it is impossible that we should of ourselves be able to escape the anguish which we have brought upon ourselves through our sins. We must despair entirely of our own power. We can in no wise accomplish our escape. And even if we firmly endeavored to effect our own escape, nevertheless, our conscience would never be satisfied with our deeds, but it would always fear that the deeds that were done would not be able to appease God in the same measure as the sins have offended Him; thus conscience remains as much as ever terrified and afraid of the judgment of God. However much one may make satisfaction for sins through his own power and deeds, conscience nevertheless always says, it is not paid as yet (and in truth neither is it paid), for the sins are more numerous than the good deeds. God is still angry with me. Thus it becomes clear that we can never still conscience by our deeds. But it must be stilled if all is to go well. It must be so much at peace that it is fully conscious of being completely reconciled to God, otherwise it is not well, but this can in no wise occur through our own power and deeds (as has been said). And since we can not of ourselves appease God and reconcile ourselves with Him whom we have offended, and still our conscience, therefore God had compassion upon us and sent down to us His only-begotten Son, Jesus Christ, that He might take our place, pay the price and atone for our sin, and reconcile us to God, which He has also done. Through His bitter death and suffering He has paid the price to God and made satisfaction for the offense and pride by which we have grieved Him through our sins. And He has prayed His heavenly Father with a great and hearty desire that He should receive us into His favor again, which has also occurred. Our heavenly Father has received us again unto His grace, and 'now' means us well,¹⁷ and does not desire to punish us as we had deserved. And this He

does, not because of our merits, for we had deserved nothing but evil, but He does this for the sake of the merits of His dear Son, Jesus Christ, who espoused our cause and atoned for us. We should place full trust and faith upon this, that we are fully reconciled to God, and that Christ, with all that He has, belongs to us, and all that we have belongs to Him, so that He has made a covenant with us, that our sins belong to Him, and His righteousness belongs to us. And when we have such a faith, then we calm our conscience so that it is at peace and says: Well, now, since Christ has espoused my cause, and taken my sins upon Himself, then it is well with me, because His deeds are mightier to appease God than my sins are to offend Him. Inasmuch as He promises me good things, I can in no wise be condemned, and thus Christ's deeds make the conscience glad and happy. However, through man's own deeds this can never happen, as has been said. Now Christ has not alone made satisfaction for us and reconciled us to God, but He has also sought earnestly to bring us to the point where we could place our complete confidence in the fact that He has done such things and that we are reconciled with God. In order that we might be fully assured that this is the truth, among other things which He has done, He has instituted the precious sacrament in wine and bread, in which sacrament God's abundant grace and mercy through Jesus Christ is manifested and set before us. Thus He has given it to us as a remembrance, a strengthening, and a certain pledge or sign, that Christ has suffered death for us and has become our own, so that He is one with us, and we are one with Him, and as surely as we eat His body and drink His blood, so surely is Christ also given in death, and has shed His precious blood for the sake of our sins in order that they might be blotted out. Therefore, dear brother (sister), since you now intend to partake of and keep in remembrance the supper of our Lord Jesus Christ, in which His holy body and blood is given to you as meat and drink for the soul, it is fitting that you first examine yourself, as St. Paul says, and then that you eat of this bread and drink of this cup, because no one can receive this sacrament but a hungry soul, who knows his sins, fears God's wrath and death, and who hungers and thirsts after righteousness, desiring to become good and righteous. When we now prove ourselves, we find nothing in ourselves but sin and death, and that

we in no wise can help ourselves. For this reason Jesus Christ has had mercy upon us, and has become man for our sake, in order that He might fulfill the law for us, take our place, and do that which we ought to do, and suffer that which our sins had deserved, and at the Last Supper He took the bread, thanked God, and said; Take and eat, this is my body which is given for you. As if He wished to say: That I am become man is done for your sake, and all that I do and suffer it is all yours and is done for your welfare, and as a token thereof I give you my body as a food. In the same manner He also took the cup and said, Take and drink of this all of you; this is the cup of the new testament in my blood which is shed for you and for many for the remission of sins. As often as ye do it, do it in remembrance of me; as if He wished to say: Since I have cared for you and taken your sins upon me, I will offer myself for you, shed my blood, procure for you grace and the remission of sins, and thereby establish a new testament, in which sin shall altogether be forgotten for all eternity. As a token thereof I give you my blood to drink. He who now eats of this bread and drinks of this cup, (that is to say) he who steadfastly believes the words here heard, and this token which he receives, he abides in Christ and Christ in him, and may live eternally. Therefore, dear brother (sister), you shall now keep in remembrance His holy death and thank Him, and patiently endure that which He lays upon you, and love your neighbor, as Christ has loved you, because, as many as are partakers of one bread and one cup are all one bread and one body. God grant that you may now receive it worthily.

Then the minister asks him about his faith and says:

Do you believe in God the Father Almighty, Creator of heaven and earth, that is: Do you believe that He has created all things both in heaven and on earth, and that He is a kind Father and an Almighty God, who both desires to and can help you?

Answer:

Yes.

Do you also believe in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, and descended into hell, on the third day arose again from the dead,

ascended into heaven, sitteth on the right side of God, the Father, coming from thence to judge the living and the dead, that is: Do you believe that God's Son, Jesus Christ, has suffered and done all this for your sake and for your benefit?

Answer:

Yes.

Do you believe in the Holy Spirit, the Holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting, that is: Do you believe in God, the Holy Spirit, who is wont to be shed abroad into the hearts of men to strengthen and establish them in all that is well-pleasing to God? And that there is a Christian congregation or communion of saints, which God has elected to possess with Him an eternal joy? And that in the same congregation our sins are forgiven? And that the same body that we now have shall arise again from the dead? And that afterwards comes an eternal life? Do you believe all this completely?

Answer:

Yes.

Then the minister reads the Epistle.

The following words St. Paul, God's Apostle, writes to the Corinthians:

Dear brethren, I have received of the Lord that which also I delivered unto you, for the Lord Jesus in the night in which he was betrayed took bread, thanked God, broke it, and said, Take, eat: this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is a new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat of this bread, and drink of this cup, ye do show forth the Lord's death till he come. But whosoever shall eat of this bread, and drink of this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

When the Epistle has been read, then let the minister read the

following words of Christ for the comfort and further establishment of the sick person.

St. Matthew, St. Mark and St. Luke, the Evangelists of Jesus Christ, write the following words concerning His Last Supper, when He instituted the most worthy (högwärdugha) Sacrament:

As they were eating, Jesus took the bread, thanked God, broke it and gave it to the disciples, and said, Take, eat, this is my body, which is given for you. Do this in remembrance of me.

In the same manner also he took the cup after he had supped, thanked God, gave it to them and said, Drink ye all of it, for this is my blood of the new testament which is shed for many for the remission of sins.

Then the minister asks the sick person concerning this sacrament:

Do you believe completely that it is the body and blood of Jesus Christ which you now receive?

Answer:

Yes.

Then he administers to him and says:

The body of our Lord Jesus Christ preserve thy body and soul unto eternal life.

The blood of our Lord Jesus Christ preserve thy body and soul unto eternal life.

Then the minister prays this prayer:

O Lord Jesus Christ, Thou eternal Word of God the Father, Thou Saviour of the world, Thou who art true God and true man, forgive all the sins of this Thy poor servant (maidservant) and member through Thy holy body and blood, help and comfort him (her) that he (she) may fulfill Thy holy will, and never depart from Thee unto all eternity. Amen.

Then the sick person may be asked, or his intention may be otherwise ascertained, if he wishes to be anointed, and whenever he so desires, the minister shall give him instruction concerning the meaning of such unction, particularly since it has for a long time been greatly abused. And it shall be pointed out to him that he should put his hope entirely in that which has already been set forth, namely, that all blessedness is in Jesus Christ and not in any other creature in heaven or on earth, so that he does not put his trust in the unction he receives, but only in God's grace and mercy

which Jesus Christ has merited and obtained for him. And that such unction is not given to him with the intention or purpose of seeking therein any salvation, but entirely in accordance with an old custom which had its origin in the practices of apostolic times, when they were accustomed to come to those who were sick, taking with them precious ointments or waters, which were efficacious in healing the sick person's affected member. With this they anointed him then, and prayed earnestly to God for him who was sick that He would grant him his health again. Thus the anointing was done with the intention that the sick person should receive his physical health again. They did not anoint him in the thought that he should die, and they did not give him such unction as some viaticum (weghabreff), as now has been asserted for a long time without rhyme or reason. God's Word alone is our viaticum to which we should securely hold whether we live or die. Thus St. James has written concerning the anointment or unction which took place in apostolic times. From his word it can be clearly observed that it was given for life and not for death. The prayers found in the Latin Manual likewise say that this unction takes place with the intention and meaning that the sick person shall regain his health. Therefore it can not serve as his viaticum to death. For this reason the minister must instruct whoever desires the anointing that he in nowise put his trust in or rely upon such an unction. His salvation rests upon Jesus Christ alone, who through His bitter death and suffering has saved him and ransomed him from death, sin, hell and the devil. And when he has instructed the sick person in this manner and the latter still desires the anointing, then let the minister comply with his request in the following manner or in some other which is not contrary to the Word of God.

First the minister reads this prayer.

Let us pray.

O almighty, eternal God, the Father of our Lord Jesus Christ, Thou who for the sake of man's sin, and in accordance with his merited reward, dost inflict pain and punishment upon him, that he shall learn to know Thee who art the Creator, Thou who also through Thy servant Moses hast said, that what Thou hast afflicted, Thou canst heal again, turn now Thy fatherly face

toward our prayer. Hear us, O heavenly Father, and be pleased now to look with compassion upon this Thy poor servant (maid-servant) whom Thou hast afflicted with severe and great sickness. Grant him (her) in accordance with Thy good pleasure his (her) health again, and that he (she) through the fatherly rod which Thou hast inflicted upon him (her) because of sin, may learn to know Thee as a true God and Him whom Thou didst send, Jesus Christ, and live so in this life that he (she) may abide with Thee unto all eternity. Amen.

When this prayer has been read, let the minister take oil and anoint the sick person, as is customary, and say as follows for each member which he anoints:

*For the eyes.*¹⁸

May the Almighty God who has afflicted thee, heal thy sight.

For the ears.

May the Almighty God who has afflicted thee, heal thy hearing.

For the nose.

May the Almighty God who has afflicted thee, heal thy nose and sense of smell.

For the lips.

May the Almighty God who has afflicted thee, heal thy taste, lips and mouth.

For the hands.

May the Almighty God who has afflicted thee, heal thy hands and arms.

For the feet.

May the Almighty God who has afflicted thee, heal thy feet and legs.

Then the minister reads this prayer:

Let us pray.

O Lord Jesus Christ, Thou who didst come down into the world for the sake of the health and salvation of all of us, and didst take the form of man, didst teach and preach the way of salvation, and didst restore to health innumerable persons who came unto Thee with all manner of sickness; Thou who didst give the same power and command to Thy chosen Apostles, so that they went out and proclaimed the Kingdom of Heaven, anointed the sick with oil and healed them; so, be pleased now

to restore to health this our sick brother (sister) who is now anointed with oil; heal and renew his (her) sick and weak member, and pour out the Holy Spirit into his (her) heart, that he (she) with a healthy body may serve Thee in Thy Holy Commandments, and finally together with all Christian people come into Thy eternal kingdom; Thou who dost live and reign with God the Father and the Holy Spirit, without end. Amen.

When this has been done, let the minister again admonish him who is sick to commit himself completely into the hands of God and permit Him to do with him as is pleasing to Him, whether He chooses to call him from this world, or to let him live, so that he leaves all to His judgment, and permits God to rule because He knows well what is best for him both for body and soul. And then let the minister again admonish him that God is kind and merciful toward him, so that he now in nowise doubts God's grace and mercy, because Christ has atoned for his sins and made reconciliation between God and him, so that he is now united with Christ because he has now eaten Christ's body and drunk His blood. Also the minister shall admonish those who care for the sick person that they at all times, and particularly at the last, remind him of the same and comfort him to depend thereupon that Christ, the Son of the living God, is his Advocate and Defender against all evil, that He wishes to save him, and that they continually repeat the name of Jesus Christ, that Jesus Christ is his Saviour and Redeemer, and that he should have no doubt thereof; and let the minister give him this comfort before he leaves him, in the following manner, if he deems it necessary.

Dear brother, (sister) do not worry now about anything, but hold fast to Christ and think upon His comfortable Word, and hold fast to it with a firm faith, and although you have been a sinner, nevertheless Christ has taken you to Himself, and said as Matthew records in the ninth chapter: They that are whole have no need of a physician, but they that are sick. I came not to call the righteous but the sinners to repentance. And Christ is the true physician who can give healing to all sinners, for He says also in the eleventh chapter: Come unto me, all ye that labor and are heavy laden, and I will give you rest. Now one comes to Christ solely through a steadfast faith, in which we believe that God is kind and merciful to us, desires our welfare and has forgiven us

all our sins, that Christ has atoned for all our sins, that we are God's children and heirs, whether we are living or dead. Christ says so Himself, as John thus records: He that cometh to me shall never hunger, and he that believeth on me shall never thirst.

Nothing can be harmful to him who has faith in Christ, neither sin, death, nor the devil. Neither can he ever be lost, but if he holds fast to the grace and mercy of God through Jesus Christ, he will be saved. Thus Christ declares in the fifth chapter of John: Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death unto life. Neither shall a Christian who has faith in Christ see death. As He Himself says in John the eighth chapter: Verily I say unto you, If a man keep my saying, he shall never see death.

This is now God's good will and pleasure, that he who has a steadfast faith in Christ, His only begotten Son, shall be preserved unto all eternity, and as death, the devil or hell had no power over Christ, neither have they any power to do harm to those who trust in Him, because Christ will defend him as He has Himself said in the sixth chapter of John: All that my Father giveth me shall come to me: and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is my Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

For Christ had received a command from His heavenly Father that He should save all those who believe in Him. For Christ says, in the third chapter of John: For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on Him is not damned.

He who believes on Christ has become a child of God, and Christ Himself with all that He has belongs to him. Thus Paul says to the Romans in the eighth chapter: What shall we then

say to these things. If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ who has suffered death, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

As Christ has now overcome death, hell, and the devil, so shall each Christian do, and these shall not be able to harm him any more than they did Christ. For so He has said in the sixteenth chapter of John: In me ye shall have peace. In the world ye have tribulation, but be of good cheer, I have overcome the world.

He who has faith has overcome the world. Thus saith John in the fifth chapter of his Epistle: This is the victory that overcometh the world, even our faith.

Neither sin, the devil, death nor hell has power over him who is in the protection of Christ, as He also Himself says in the tenth chapter of John: My sheep know my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall never perish, neither shall anyone pluck them out of my hand. My Father, which gave them me, is greater than all, and no one is able to pluck them out of my Father's hand.

Therefore no one can ever do better than to commend his spirit into the hands of God, and say together with Christ: Father, into thy hands I commend my spirit, because the soul who is in the hands of God can indeed never be lost. So do thou now likewise, dear brother (sister): Say together with Christ, thy dear Brother, to thy heavenly Father: Father, into thy hands I commend my spirit. Amen.

God keep you.

[THE BURIAL OF THE DEAD]

I. HOW ONE SHALL CONSECRATE THE BODY¹⁹

[A Ceremony at the House of the Dead]

Since it has become a custom that the body is to be consecrated (wiyas) before it is borne out of the house, let this then take place in the following or in a similar way, just so that it takes place in a Christian manner. And let the minister in the following manner first admonish and comfort the friends of the deceased, that they do not grieve and trouble themselves entirely too much on account of him who is dead:

Dear friends, it is quite natural for us to be sorrowful and distressed when our friends depart from this world, yea, we also learn in Scripture, that many saintly men and women have done so, both in the Old and in the New Testament, who in that respect are not to be condemned but rather to be praised. For that reason it is also permissible that it happens among us, provided that we use moderation, so that our sorrow is not like the sorrow of the heathen, who knew not what to say of God. Because we who are Christians possess the hope that we shall all together arise from the dead and become alive again, so that this mortal and sinfilled life which brings with it all sorrow and affliction, shall be transformed into an eternal life, where we may live without sin, sorrow, and affliction. And this physical death, which a Christian suffers here, is nothing but a conclusion to the sins and afflictions with which we are burdened and troubled here in this world, and an entrance into eternal blessedness, which is also called in Scripture a sleep, because the Christian who dies is said to sleep in the Lord, until the final resurrection on the day of judgment. Then shall we also who are Christians be united again with them and so remain together, in eternal joy with God, where we shall not know the sorrow of ever again being separated from each other. And because we hope for and expect such things, we should not trouble ourselves altogether too much over our departed friend, but thank and praise God who has given us such a comfort and fully assured us that we shall be raised again from the dead and live with him unto all eternity. And concerning this let us now

hear the Holy Gospel according to St. John, which reads as follows:

At that time, Martha said unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

God be praised.

Now we have heard from God's word (dear friends) that Jesus Christ our Saviour and Redeemer who has given Himself in death for us says that he who believes in Him shall never die. And although he be dead, according to the physical death, he shall nevertheless receive life again. Since we shall all be raised again to eternal life, let us then be content to lose our friends for a short while. We lose them in this transitory life in order to receive them again in the life everlasting. They depart from us with a weak, sinful, and mortal body, and we regain them with a glorified, righteous and immortal body. We exchange to advantage. Therefore let us be at peace and be careful lest we be entirely too much troubled about that which is transitory, since we know that we shall receive that which is eternal. The heathen who have not known of any resurrection from the dead, have been greatly troubled and have grieved because they have lost their friends, for they did not possess the hope that they should see them again. But we Christians who know we shall receive them again, better than they were when we lost them, we should not be so much troubled, but rather set our thoughts upon being ready when God wills to call us from this poor and wretched world, as He has done with this our friend. God grant us all His grace that we be not so much troubled over that which is transitory that we lose that which is eternal.

Then the minister reads this prayer.

Let us pray.

O almighty, merciful and eternal God, who on account of sin hast appointed unto men once to die, and who in order that we should not remain eternally in death hast laid death upon Thy beloved Son, Jesus Christ, who knew no sin, and hast so transformed our death through Thy Son's death, that it can not bring us harm: turn now Thy fatherly face toward us Thy poor children and hear our prayer, that, if this our departed brother (sister) whom Thou through death hast called from this miserable life is in such a condition that our prayers can be of any benefit to him (her), Thou be pleased, then, (O heavenly Father) to be kind and merciful toward him (her), preserve him (her) in Abraham's bosom, and at the last judgment raise him (her) up in the resurrection of the righteous, through the same Thy Son, Jesus Christ, our Lord. Amen.

2. HOW ONE SHALL COMMIT THE BODY

As soon as the body arrives at the grave, it is immediately placed in the grave and the minister takes a shovel and throws earth upon the body three times, saying:

Of earth art thou come and earth shalt thou become again. Jesus Christ, thy Saviour, shall raise thee at the last day.

Then the minister reads this prayer.

Let us pray.

O almighty, eternal God, Thou who out of earth hast created man, Thou who also according to his deserved reward hast so decreed that he must die and return to earth as from earth he is come: look now with Thy merciful eyes upon us Thy poor, wretched children who have gathered here with this our brother (sister) and, we trust, a member of Thy dear Son Jesus Christ; he whom Thou hast called from this miserable life, and whom we now commit to earth, where according to Thy command he (she) shall return to earth. Look upon us, (O heavenly Father) and mercifully hear our earnest prayer, that if our brother's (sister's) present condition is such that we can pray for him (her); then, together we fall down before Thee and beseech Thee that Thou wouldst manifest to him (her) Thy mercy, permit him (her) to abide with Thy chosen friends, Abraham, Isaac, and Jacob, and permit Thy Son Jesus Christ to raise him (her) up

at the last day in the resurrection of the righteous; and grant us Thy holy grace that this our service may be acceptable unto Thee, and that we, each in our own place might so celebrate (begå) this burial that we always bear in mind that we shall return to earth again also, when Thy holy will determines to call us from this poor and miserable world. And may we carefully consider in our hearts that we have here in this wretched world no abiding city. Grant, (O merciful Father), the grace that we may seek after that which is eternal and so walk according to Thy holy will in this misery, that we, together with this our brother (sister), might at the last judgment arise to life everlasting, through the same Thy Son, Jesus Christ, our Lord. Amen.

Then while earth is being thrown upon the body the following hymn, or some other, may be sung:

Here we live our little day
In death's thralldom dire;
Who shall be our help and stay,
Who our soul's desire?

'Tis Thou, O Lord, alone!

Well may we weep bitterly,
Since we have offended Thee.
Holy Lord, our God,
Holy, mighty God,
Holy, loving Saviour, Who art God forever,
From bitter death our fainting souls deliver!
Kyrie eleison!

Sinners bowed beneath our sin,
All for mercy crying,—
Who for us new life can win,
Conquer death by dying?

This Christ hath wrought alone!

He that suffered on the tree,
From dread of death to set us free.
Holy Lord, our God,
Holy, mighty God,
Holy, loving Saviour, Who art God forever,
From hell's tormenting flame our souls deliver!
Kyrie eleison!

All unworthy is our life,
Oft by sin unmanned;
Who can steel us for the strife,
Make us strong to stand?

The Holy Ghost alone!

He will cleanse our sinfulness;
His is all our worthiness.
Holy Lord, our God,
Holy, mighty God,
Holy, loving Saviour, Who art God forever,
From everlasting death our souls deliver!
Kyrie eleison!

* * *

My God, have pity on my need,
For boundless is Thy gracious love;
Now in Thy strong compassion speed,
All my unrighteousness remove!

Wash me and cleanse my sin away,—
The faults that I with grief avow:
Thee have I wronged; to Thee I pray,
For true and faithful still art Thou.

One shapen and conceived in sin
Am I, but Thou hast power to heal:
Thou com'st to kindle truth within,
And hidden wisdom dost reveal.

Made pure with hyssop's cleansing dew
My spirit shall be white as snow.
Let joy and hope resound anew,
And palsied limbs with gladness go.

Lord, on my sin look Thou no more,
But take it from me utterly;
Create a clean heart, and restore
An upright spirit unto me.

O cast me not away, to tread
In paths unblest apart from Thee:
The joy of Thy salvation shed;
Uphold me by Thy spirit free!

Right gladly will I teach Thy way
To those that know not righteousness,
That men may learn to praise and pray
And Thy all holy name confess.

My God, the Refuge of my soul,
Save me while here I lift my prayer;
So shall my tongue Thy grace extol,
And all Thy righteousness declare.

If sacrifice Thou didst require,
Then had the altar glowed with mine;
One gift alone Thou dost desire,
A heart subdued by love divine.

Do good to Zion hill, O Lord,
Thy loved Jerusalem defend,
Her walls upraise by Thine own Word,
While song and sacrifice ascend.

When they have sung, the minister says:

Let us hear what St. Paul says concerning the dead in his epistle to the Thessalonians:

But we would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

When the epistle has been read, then let the minister give the people the following admonition if he deems it appropriate and if there are enough present; and after that permit the people to leave.

Dear friends, here we all see our image, and the conclusion of this poor and wretched life, that as we have come from earth and

dust, to it we must also return again. And because of this we may indeed all complain and bemoan the poverty and tribulation into which we have come through sin, and if we can not otherwise realize our infirmity and misery, then we might surely be able to realize it from the fact that we must once die and the body must decay and return to earth. So entirely corrupt is man's body that truly nothing avails to regain the honor and glory with which he was created except that the soul must first be separated from the body, and the body become earth again and thus be brought to nought, in order that it might be completely transformed into an immortal state. And let us here observe how grievously God has been offended by sin. Because, since He has imposed upon us such a severe suffering and transformation, we can clearly note that there has been a grievous cause for it when in no other manner it could be removed except we first die and our body return to ashes. So then death is a sure sign that God can not tolerate sin, because the wages of sin is death; and although sin has so entered into us that because of it we must die, yet God has had pity upon us and permitted His only begotten Son Jesus Christ, who is the Life, to suffer death in order that death should through Him be conquered, and so lose its power that it should not be able to keep us who are conquered by death, but that as Christ arose from the dead, so we shall rise again, because death has now become so powerless through Christ's death that it can hold no one who has faith in Christ. Because as Christ is risen from the dead, nevermore to die, death shall nevermore overpower Him. So it shall happen to us also, that we who believe in Christ and die with Him, shall be partakers with Him of the resurrection, so that death thereafter shall have no more power over us than over Christ; and this is to us Christians a very great comfort. And because of this, St. Paul says in the epistle that we Christians should not grieve over those who are departed, as those who have no hope. The heathen and godless people who do not possess the hope that the dead shall receive life again, they weep and wail because their friends have departed from them, since they have no hope that they shall ever see them again. But the Christians who have this, who possess the expectation and hope that they shall rise again, they should not wail and mourn like those who do not have such hope. It is quite natural that we sorrow because

our friends depart from us, who have been of support to us. But it is more sorrowful that we are come into such poverty through sin, that we have deserved death, so that when we see a person die, we should weep more over the fact that we have lived such a poor and wretched life that it must be ended in death, than we weep because our friend has departed from us; although a reasonable sorrow over our dead friend is not condemnable because we know from Scripture that many notable men, both in the Old and the New Testament, have mourned their dead. So, we may well do likewise, but with moderation, so that we may calm our sorrow with the hope of resurrection and not weep as those who have no hope of it. Because (says Paul), if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him, as if he wished to say: If we believe that Jesus Christ has submitted Himself to the power of death; and, that death has not been powerful enough to be able to keep Him but that He rose again, and made it apparent that He was mightier than death, and conquered it, then God shall do likewise with us who die or fall asleep in faith in Jesus Christ, and He will bring us together with Christ, so that we also conquer death and become alive again, as Christ has done. And this shall surely happen, because Paul also declares this as the word of the Lord, in which there can be no mistake, about what shall come to pass in such a resurrection; that we who are alive and are left at the Lord's return shall in no wise precede those who sleep: that is, the people who live on earth when the resurrection takes place, and Christ shall come to judge, they shall not precede those who are dead. So quickly shall they arise that those who have been dead many thousand years shall appear as readily as those who are alive. For the Lord Himself shall descend from heaven with a shout, and the voice of an archangel and the trump of God; and the dead in Christ shall rise first. Then we who are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. As if Paul wished to say: It is not to be wondered at that such a resurrection shall take place quickly, because the Lord Himself will descend from heaven with a great storm and noise. As a mighty king He comes to earth, with a shout, and the voice of an archangel and the trump of God, so

that it is impossible but that all creation must tremble and be terrified before Him, and return the dead bodies which it has taken unto itself. And the dead are to rise first, that is, before we are taken up to Christ, and after that they who live are to be transformed from their mortal condition to immortality, and so both the living and the dead, the one with the other, shall be caught up in the clouds to meet the Lord in the air, and shall ever be with Him. Then the victory is won over death, sin, and hell. And with these words Paul bids us comfort one another. Yea, we may well comfort ourselves herewith. It is a joyful message that we shall arise from the dead and remain with Christ forevermore. And in that measure we may indeed despise death, since it can not hold us, but it must release us again. Yea, death has now become an entrance into the real life. For this reason Paul also desired to be released through death and abide with Christ; and death is now nothing else but like a sleep, and Paul says that those who are dead sleep. Oh what a blessing Christ has bestowed upon us, who has taken death, which would have conquered and destroyed us eternally, and transformed it so that it has become an entrance to eternal life! Yea, we could not become immortal except through death. Our death has now through Christ's death become a medicine (lākedom) unto life, so that when we begin to die, then for the first time we really begin to live, because the sin with which we were born is so deeply rooted in us that we can not be free from it as long as we live. And we are not fit for eternal life as long as we are laden with sin, which is active in our mortal members; therefore it is necessary that death comes and strikes down man in whom sin reigns, so that the body is brought to nought, and thus sin which dwelt in the body is also brought to nought. For this reason death is now become a remarkable medicine. And although this medicine is bitter to experience, it is nevertheless beneficial for us, and we can observe from this severe remedy how grievous is the sickness of sin with which we are afflicted. And we are poor and wretched folk as long as we remain in this miserable life. In this poor world there is no security, but from all sides we are troubled by sin. Therefore, let us earnestly fall down before our heavenly Father, and pray Him for grace not to fear or dread death, since it is quite beneficial that we for a short time taste this physical death with

Christ, in order that we may also be raised again with Him to blessedness. And we should not mourn and grieve too much that our friends have departed, because they are now separated from this misery and danger in which we still remain, and they are now come into the peace of Christ, where they shall rest until the last judgment. Then we shall be reunited with them and thus remain with Christ forever. With this we should now comfort one another. May God Almighty grant us His holy grace, that we may so walk here in this life, among those things which are temporal, as not to lose that which is spiritual and eternal. Amen.

AN ORDER FOR MINISTERING TO THOSE WHO ARE TO BE EXECUTED

First one may go to him where he is sitting in prison and comfort him, and exhort him to be of good cheer, in this or a similar manner:

Dear brother, since you are now arrested and imprisoned for the sake of your misdeeds, praise and thank God for all things. And do not doubt that it has indeed been His holy will that you should be arrested, because no man, nor any other creature, could have laid his hand upon you unless it had been God's will. Doubt not that God has ordained that you should thus be imprisoned, so that you are really God's prisoner, and not the prisoner of any man, because God has all sovereignty in His holy hands, both in heaven and on earth, so that a sparrow which can be bought for half a farthing can not fall to the ground unless it happens according to the will of God the Father. Yea, a leaf can not fall to the ground without His willing it. Much less could any human being be arrested unless He wills it, because Christ Jesus, our Saviour and Redeemer, has Himself said that the hairs on our head are all numbered. Such minute attention has God given to man, that He will not permit one hair on his head to perish unless He wills it. From this you may be able to note what great care God has for man, that the very smallest hair of his head can not perish unless He wills it. Therefore, it is impossible that anyone should be arrested unless it is in accordance with His will, so that the fact that you are arrested and imprisoned has all happened in accordance with the will and dispensation of God.

Furthermore, doubt not that God is your kind and merciful Father who wishes you well with all His heart. This He has certainly given you to understand when He gave His only Son, Jesus Christ, in death for your sake. Had He not wished you well, then He would not have done this. Now since He has held you so dear that He has given His Son in death for you, in order that you should not eternally perish, surely, then, you can observe that all that He imposes upon you He does for your good and in your

best interest, because He is your Father, and you are His child. A good father is accustomed occasionally to use the rod upon the child, when it transgresses, but this he does for the good of the child. He does not strike the child with the intention that it should be destroyed, but in order that it should be reformed. Likewise God, who is a good Father, has done to you now, having struck you with His paternal rod, so that you have been arrested and put in prison. He wishes, in addition, to take your life. But He is ever the same good and merciful Father who wishes you well. For this reason, He permits all this to happen for your good, even if it is bitter for you to experience. It is nevertheless beneficial for your soul that such a thing happens, and your heavenly Father knows better than you do yourself what is good for you. Therefore, you should leave it with God to decide, so that He may do with you according to His holy will. And you may take it as a sure sign that He wishes you well, since He imposes upon you such suffering, because whom He loves He chastens and punishes. You had come into the snare of the devil and had fallen into that sin for which you are now seized. The devil has deluded you and caused you to perform such a misdeed, and he had in mind by this deed to drag you into eternal damnation. But God, your heavenly Father, has considered the danger into which you were come, and of His paternal mercy has taken you out of the hands of the devil and now imposes upon you a temporal punishment, which will not last more than a little while, in order that you might not, in accordance with the devil's intentions, be damned and suffer the pain and punishment of hell forever. And if God had not permitted you to be caught, but instead you had escaped, there would have been danger that the devil had held you captive and drawn you into more and baser misdeeds than those you have now committed and perpetrated, and then taken you with him into eternal damnation. Therefore, your heavenly Father has now been good to you, when He has changed the eternal death which you had deserved into a temporal and very short death. For this you can never fully thank Him. And now you may take note of how completely you had come into the power of the devil, when there was no other recourse than that you must suffer physical death if you were not to suffer eternal death both in body and soul. And indeed, the physical death which you are

about to suffer is a real remedy for the eternal death which you had deserved. Therefore, be obedient now to God, your Father, since He has imposed this obligation upon you. Endure it with patience then, and thank Him that He did not wish to permit you to pursue the desires of your own mind and the promptings of the devil, which would have resulted in your eternal damnation. God does punish you, but nevertheless as a kind and merciful Father is accustomed to punish His child, whom He holds dear. Submit yourself now completely into His hands. You belong to Him. He has given you this physical life. Be content that He takes it away from you again. He has in mind to give you a better life in exchange. This physical life is full of sins, sorrow, and mourning, therefore, may we be glad that we soon depart hence. But the life which God wishes to give you again is righteous, holy, devoid of all sorrow and mourning, and abides to all eternity. You exchange to your advantage. Thank God, who surely knows what is best for you.

Then let the minister inquire of him if his sins cause him any concern, and if he has anything unsettled with anyone, and let the minister admonish him to ask those against whom he has sinned, to forgive him his trespass, especially those against whom he has committed the sin for which he is to be executed. And he shall admonish him that he completely remove from his heart all hatred which he holds toward them who cause him to be executed, and whomsoever he has offended. Likewise he shall also forgive them for all that they have done against him. Because if he really wants to have God's favor, then he must forgive the other his trespass. And if he has any earthly possessions, then let him render an account thereof, make a bequest for the poor, or for the common good according as direction has already been given.²⁰ And it shall be pointed out to him to put all earthly cares from his heart and permit the world to remain with its possessions and cares, holding fast to his heavenly Father who now wishes to call him away from this world. And let the minister point out to him that which is mentioned above, concerning how one shall minister to those who are sick, beginning at this point.

Dear brother, what is the condition of your conscience? Do your sins cause you any anxiety? etc.

And then the minister shall continue with both the exhortation,

the confession (bekennelse), and absolution (scrifftemåål) which follows thereupon, and if he is to receive the body of Christ (which would be very beneficial), then everything pertaining to it, as has previously been stated, shall be explained to him, in order that he may know thoroughly for what purpose he does it. And when he is led out, let the minister go with him and comfort him with that admonition which has been given above, the same as that which the minister shall use for a sick person when he is about to leave him. And he shall admonish him so that he does not doubt that his sins are forgiven, for the sake of Jesus' suffering and death, and when he comes to the place of execution, let the minister comfort him in the following manner:

Dear brother, the time has almost arrived when you shall depart from this miserable world and go to your heavenly Father. So, be of good cheer, your sins are forgiven, and take your example now from Christ who was obedient to his heavenly Father unto death. Likewise, be thou also obedient to Him unto death and although this death which you are about to suffer is in the sight of the world an infamous death, suffer it nevertheless with patience. Christ's death was also infamous, but it was nevertheless beneficial and profitable, so that the salvation of all of us resulted from it. Likewise, your death is infamous, but nevertheless it too is not without results. Because you have committed a manifest sin, which according to God's justice must be punished, the common good also demands that such shall be punished. For this reason, your death is not without fruit and benefits. First of all, you serve God through your death in that His justice receives therewith its due, and God is given praise when a misdeed is punished, inasmuch as He has bidden and commanded those in authority that they shall punish such persons; and it is also an honor to God that His command is fulfilled. Likewise, you serve your fellow Christian through your death for the common good, since as a result of your death a fear comes upon those who desire to do evil; that they may refrain from such a deed, with the result that peace and quiet will ensue for the common good. By this you certainly can see God's great grace and mercy, that He has taken you away from the devil in order that he should not draw you into additional misdeeds and finally to eternal damnation; but He who is your heavenly Father has permitted you to be arrested,

and wills now to let you suffer this temporal and short death, in order that the devil shall not bring you into eternal death as he had intended to do. And God has now changed the death you deserved to the glory of His justice and to the benefit and advantage of the community. Therefore, be of good cheer and thank God that He has ordained it so in this matter that you can serve both Him and your neighbor through your death. Suffer death cheerfully; fruits will follow from it. Let it be known now that you seek after God's honor and the good of your fellow Christian, and doubt not that God, who has turned your deserved death unto His honor and for the benefit and advantage of the community, has not forgotten you; but He wishes this day to take you to Paradise as He did the robber who was crucified with Him. Hear now the Holy Gospel for the establishment of your faith.

At that time they crucified two robbers along with Jesus, one on the right and the other on His left side, and thus Scripture was fulfilled. He was counted among evildoers. But one of the malefactors which were hanged railed on Him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but He hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise.

Praise be to God.

Then the minister says to the whole assemblage:

Dear friends in Christ Jesus, all you who are gathered here with this our brother, who is now to be separated from us by death, I admonish you to fall down upon your knees together with him, and pray fervently to God for him that he may die in a steadfast faith in our Saviour Jesus Christ.

Let us pray.

O almighty, eternal God, the Father of our Lord Jesus Christ, Thou who dost permit Thy mercy to shine out over all Thy deeds, look now with compassion upon this Thy poor prisoner, whom today Thou wilt call from this miserable, wretched, and sin-filled

life. Grant him the grace of the Holy Spirit in his heart, that he may remain steadfast in the faith and die a true Christian man. Let Thy beloved Son, Jesus Christ, say to him as He said to the robber on the cross, Today shalt thou be with me in Paradise. Be not mindful of his great and grievous sins, but of Thy great mercy, and of the severe and bitter death which Thy Son hast suffered for him. Permit him today so to depart from this world, that he may at the last judgment arise in the resurrection of the righteous, and thus remain with Thee unto all eternity, through the same Jesus Christ, our Lord. Amen. Our Father, etc.

Following this may be sung "Here We Live Our Little Day," etc., or some other godly hymn. And when he is to be executed, let the minister say:

Dear brother, do not think now on anything save Jesus Christ who has suffered death for you. Doubt not that He is truly with you and supports you. And although you suffer death as an evil-doer, you may nevertheless be glad that you suffer with Christ as the robber did. You die with Christ, that is, in the knowledge of Jesus Christ, therefore, you shall also truly come with Him into His kingdom. And now, I solemnly declare unto you on behalf of Jesus Christ, that today you shall be with Him in Paradise. Therefore, commit yourself to the power of God and say to your heavenly Father as Jesus Christ, your dear brother and redeemer, did on the cross: Father, into thy hands I commend my spirit.

In case it happens, as it often does, that he who is to be executed is not at all guilty of the crime of which he is accused, he may be comforted and cheered in the manner already prescribed. In addition it may be explained to him that it is God who has ordained that he should meet death, and although he is not guilty of the crime attributed to him, yet God has a complaint against him. He knows every secret. He well knows what reason He has for it. Therefore, one should place oneself in the hands of God and let Him deal with us in accordance with His holy will. And even if it should so happen that we were without guilt in the eyes of men, nevertheless, we can never so live but that we are sinful in the eyes of God, for which He may punish us howsoever it pleases Him. Therefore, we should entrust our case to the power of God and confess ourselves guilty before Him, and let Him hold sway

over us in accordance with His holy will. And even if it should happen that he was entirely undeserving of such a death as he is then about to suffer, let him still be glad that he suffers an innocent death, as Christ did, and not a deserved death, as did the robber. It is better to carry the cross as Christ did than as did the robber. With such a thought let him be cheered, that he may be glad that he has not perpetrated such a crime as that of which he is accused; and submit his innocent death to the judgment of God: He will do what is best for him.

CONCLUSION

Here you have now, good Christian, a Swedish Manual which you may use in a Christian manner in those matters for which it is intended. I have herein (in accordance with my limited understanding) given my counsel, what one shall do in the case of baptism, marriage, the sick, extreme unction, and so forth. Of course, I permit some one else to do it better. I compel no one, but whosoever desires to use this form may do so. However, I think I dare say, that this can be used in a Christian manner. Let him who is not pleased with this form make a better one. I gladly permit it; but let him take heed also that he does it in a Christian manner. I do not doubt indeed that there will be those who despise and condemn this one. It is easier to find ten who criticize and condemn a thing, than to find one who will be able to make another just as good. It has now almost come to the point where he who has the least understanding criticizes the most. But let whomsoever will criticize it; I, nevertheless, give them all just one answer. Let them do it better; and when they have done that, I will thank them for it. I have herein changed extreme unction so that it shall be administered unto life and not unto death, and in this I have Scripture on my side, as well as the prayers which are in the Latin Manual. He who does not wish to regard this unction as I regard it, let him do as he pleases. Also he who is minded to regard unction as an external sign of the inward anointing which takes place through the Holy Spirit, as is also the case with regard to anointing with chrism in baptism, him I permit to retain his opinion although in this he does not have Scripture on his side. Nevertheless, I certainly do not wish to argue about such small matters.

What I have here presented concerning the consecration and committal of the dead, I hope shall be more Christian than that which has been used heretofore, when the minister has stood and read in a foreign language things which he hardly has understood himself. Similarly many hymns have been misused, which did not pertain to the matter at hand. And even if we here in Stockholm have a different reputation, nevertheless let every intelligent man

who reads this book or hears it read judge for himself if, in the matters which are here presented, we act in a Christian manner or not, when we treat the sacraments and other matters according to the form which is here prescribed. God grant that those who desire to condemn all things might first carefully ponder and investigate what would be right or wrong, and then judge concerning it. But now he judges most who either understands least or wants to understand nothing; and yet everything must be as he says. But I hope that Christ Jesus, to whom this matter pertains, will come soon to settle the contentions at the day of the last judgment. Grant, O God, that this may take place soon. Amen. Amen.

Vicesimaoctava Aprilis [28th of April].

NOTES

1. församlingen—may be interpreted either church or congregation.
2. (or strange, unfamiliar.)
3. handlat—may also have a stronger connotation of agreement. "Discussed" or "considered" may be in point here. Definite clarity as to the details of these "handlers" relative to the points at issue appears to be lacking.
4. "weghabreff"—letter of recommendation or passport.
5. troona för när.
6. "och alt hans wesende" may be interpreted in a variety of ways including "and all his being" (cf. German "Wesen").
7. regenerated thee through, etc.
8. The exact title for the marriage service is "*A Form to Be Used for Those Desiring to Be Married.*"
9. The words, "in adversity and in prosperity," which appear three times in this service, are used here because of their familiarity to many members of the Lutheran Church in America. However, not infrequently they are stumbled over by the bridal couples. The writer is of the opinion the alternatives "in plenty and in want" or better still the old English "in weal and woe," suggested for sometime by Dr. E. W. Olson and others is a distinct improvement in this respect.
10. In the original, the next six lines of the translation are written continuously under the rubric "Thereupon the minister chants the preface," etc. The responses have been indicated here for greater clarity and liturgical correctness. It is conceivable that, under the circumstances created by the presence of a very limited group of witnesses attending the bridal couple and with the people unfamiliar, perhaps in a large majority, with the new Swedish service, the minister would read this section continuously, including the responses normally made by the congregation.
11. The exact title reads: "This shall be read when the wife is led into church after childbirth."
12. Original literally reads: *How those who lie sick shall make their preparation.*
13. Original literally reads: *First, when one comes to him who is sick one shall give him some Christian instruction. And let this take place in the following manner, or similarly.*
14. Trespass or guilt.
15. "Scrifftemåål och bekennelse" as used in the original can not be translated satisfactorily with single words in English. *Scrifftemåål* is that specific act prior to the reception of the Lord's Supper wherein confession is made and absolution obtained. Probably even in Sweden at this time a penance was not infrequently imposed. For the equivalent of *scrifftemåål* the old English word "to shrive" is no doubt the cognate. *Bekennelse* may mean either a general confession of sins or a confession of faith, or both. In this case no doubt the former use is the more emphatic.
16. Literally—see through His fingers concerning you.
17. Or "is benignly disposed toward us." (Original—och vnner oss nw gott.)
18. Original reads at this point only—"when he anoints the eyes."
19. This section bears the title, "Huru man skal wiya lijck." Lijck literally means corpse.
20. See Order for the Visitation of the Sick.

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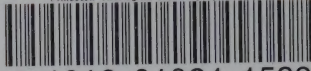
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